

Educational Policy and Islamic Teaching in Indonesia in The Post-Independence Period

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Abstract

After Indonesian independence in 1945, Islamic education experienced significant development in line with the Indonesian people's efforts to build an education system based on local religious and cultural values. In the early period of independence, Islamic education focused on strengthening traditional institutions such as Islamic boarding schools, madrasas, and surau. During the Old Order and New Order eras, the Government began to be more actively involved in regulating Islamic education, integrating madrasas into the national education system, and implementing a curriculum that combined religious studies with general science. This policy aims to improve Islamic education standards and give Muslim students more comprehensive access to formal education. In the reform era, Islamic education received greater attention with the birth of regional autonomy policies, which allowed regions to manage education according to local needs, including Islamic education. After the policy is formed, a regulation is created in the form of Religion and Religious Education, which provides knowledge and shapes students' attitudes, personalities, and skills in practicing their religious teachings

Keywords: *Islamic education, Indonesia, post-independence*

Introduction

Islamic education in Indonesia is closely related to the arrival of Islam to Indonesia. The beginning of the establishment of Islamic education in Indonesia coincided with the arrival of Islam to Indonesia. If new Indonesian people embrace Islam, they will automatically learn about Islamic teachings. For example, if you want to be good at praying, praying, and reading the Qur'an, Muslims must study; this is the reason for the emergence of the learning process. Since then, Islamic education emerged; when they first embraced Islam, they learned in homes, in the

langgar/surau, and mosques, and then they developed into Islamic boarding schools. After that, the regular Islamic boarding schools system emerged as it is known today.

After Indonesian independence in 1945, Islamic education experienced significant development in line with the Indonesian people's efforts to build an education system in accordance with local religious and cultural values. In the early period of independence, Islamic education focused on strengthening traditional institutions such as Islamic boarding schools, Islamic boarding schools, and surau. These institutions

play an important role in maintaining Islamic identity amidst the social and political changes.

During the Old Order and New Order eras, the government became more involved in regulating Islamic education. It integrated madrasas into the national education system and implemented a curriculum that combined religious studies with general science. This policy aimed to improve the standards of Islamic education and provide Muslim students with wider access to formal education.

In the reform era, Islamic education received greater attention with the birth of regional autonomy policies, which allowed regions to manage education according to local needs, including Islamic education. Madrasas are increasingly developing with Government support and the strengthening of a more inclusive regulatory framework. Apart from that, many state Islamic universities (UIN) focus on higher education with a multidisciplinary approach, combining religious knowledge with modern sciences

Method

The research method used in this article is a literature review, where a literature study is a method that involves collecting, evaluating, and synthesizing existing literature to answer research questions or understand a particular topic comprehensively.

According to Danial and Warsiah¹, a Literary Study is research carried out by researchers by collecting a number of books and magazines related to problems.

And research objectives. This technique is carried out to reveal various theories relevant to the problems being faced/researched as reference material in discussing research results. Another definition of literature study is looking for theoretical references pertinent to the cases or issues found. In general, literature study is a way to solve problems by tracing written sources that have been written before. In other words, literary study is also very familiar with the term library study. For research to be carried out, a researcher must have broad insight regarding the object studied. If not, then it is sure that a large percentage of the research will fail.

Result and discussion

a. Teacher Professionalism

According to the Big Indonesian Dictionary, a professional can be defined as someone who has special skills in carrying out their duties.² The word professional can relate to professions that require special skills to carry out. Professionals in the field of Islamic education are defined as someone who has sufficient scientific qualities to support their profession because not everyone can carry out their duties well.³ According to Mukhlison, profess-

¹ Danial and Wasriah, *Metode Penulisan Karya Ilmiah* (Bandung: Laboratorium Pendidikan Kewarganegaraan UPI, 2009).

² Sekneg, 'Sekneg Seri Produk Hukum Undang-Undang Pokok Pendidikan Dan Pengajaran No. 4 Tahun 1950', 1950.

³ Dewi Safitri, 'Menjadi Guru Profesional', *Riau: PT Indragiri Dot Com*, 2019.

sional teachers are educators with qualifications, knowledge, skills, and attitudes that are by professional teacher standards. They carry out their roles and responsibilities in educating and guiding students with integrity, commitment, and expertise in education.⁴ Meanwhile, according to Moh. Uzer Usman, a professional teacher, is someone who has a certain position, has special skills, and is able to know the ins and outs of education that need to be fostered and developed. Professional teachers not only focus on academic knowledge but also on forming students' character so they are ready to face life's challenges in the future.⁵

b. Establishment of the Basic Law on Education and Teaching

1) Meeting on Education Before the Formation of the 1950 UUPP

Since 1946, the education system in Indonesia has begun to be pursued by the Education and Teaching Investigating Committee by Suwandi as Minister of Education, Teaching and Culture (PP and K). This committee was led by Ki Hajar Dewantara, with Soegarda Poerbakawatja as secretary. Their main task is to re-evaluate the basis, content, and structure of education and teaching in Indonesia. Attention to improving education also comes from intellectuals and the educational community, who want to contribute. One of the initiatives they carried out was holding an Educational Conference in Surakarta on 4-7 April 1947. Some of the main topics discussed

at the meeting included the development of higher education, reform of teaching at the secondary and elementary levels, women's education, community education, military education, structure technical school, research place for psychology, cultural issues, sports, development, as well as the implementation of Pancasila and the obligation to study.

Apart from that, teacher education is also established at universities with a 4-year level of study after graduating from high school, focusing on the role of schools in society. Mangunsarkoro, one of the education figures, believes that schools must be the center of social social movements. According to him, every teacher plays a role as the primary mover in the community, every teaching process must encourage real progress in society, and every student is expected to be an active agent of change in social development towards better progress.

On 15-20 October 1949, the Inter-Indonesian Education Congress was held in Yogyakarta, attended by representatives from the states formed by the Netherlands. In this congress, the participants expressed various important views. According to Ki Hajar Dewantara, national education must be based on religion and culture. Foreign culture can enrich national culture as long as it is adapted to local values and through strict selection. He also emphasized the importance of using Indonesian at all levels of education as the language of instruction, from elemen-

⁴Mukhlison, 'Uru Profesional (Sebuah Karakteristik Guru Ideal Dalam Pendidikan Islam)', *Jurnal Darul Ilmi*2(2), 2014, 47-48.
el Bidayah: Journal of Islamic Elementary Education
Volume 6, Nomor 2, September 2024

⁵Uzer Usman, *Menjadi Guru Profesional*. (Bandung: Bandung: Remaja Rosda Karya, 2010).

tary school to university. Meanwhile, regional languages can be used to introduce grade three to preserve local languages.

Public education is considered an urgent need, and language centers and student exchange programs abroad need to be established to broaden horizons. It also emphasizes the importance of play for children to support their growth and development. Regarding religious education, Ki Hajar noted that there should be no coercion.

In Sigit's view, education and teaching in Indonesia must be seen as a basic need that covers various aspects of life, such as nature, the world, the country, the family, and humans themselves. He also believes that Indonesia's education standards must be internationally based so that they can be balanced with those of other countries.

On the other hand, Soebarkah gave his views on police education, emphasizing the significant relationship between police organizations and the character of the state, the nature of society, and the population's personality. It is hoped that security, peace, and public safety can be maintained and that they can foster a sense of responsibility in society.

Meanwhile, according to Diapari, humane education is critical because human values are the basis for human life.

However, the journey towards an education system that suited Indonesia's needs at that time was challenging. This Education Congress received criticism from several Islamic organizations, such as the Yogyakarta

Muhammadiyah Executive Board, Indonesian Islamic Students, and the Islamic Student Association. They felt that this congress was not representative, regretted the untidiness of the event, and criticized the lack of opportunity to express public views in the plenary meeting. They also disagreed with the decision not to include religious studies as a subject in all schools.

2) Ratification of the 1950 Basic Education and Teaching Law

The Education and Teaching Bill, which began to be drafted during Ali Sastroamidjojo's leadership as Minister of PP and K, was finally completed in 1948. Once completed, the draft was given to the Working Body of the Central Indonesian National Committee for further discussion. However, when this bill was being reviewed by BP KNIP, the Second Dutch Military Aggression occurred on 19 December 1948. In this attack, the Dutch invaded Yogyakarta and destroyed various vital records at BP KNIP.

Discussions regarding this bill gave rise to a lot of debate (Tilaar, 1995:71). At the meeting on 17 October 1949, when the chairman of BP KNIP, the discussion regarding this bill heated up. One of the main focus topics is community education, which proposes a broader concept of education, including non-formal or out-of-school education. This idea emerged amid the physical revolution that was taking place at that time. Another topic that gave rise to long discussions was religious education. The debate regarding this matter has been going on for quite a long time due to

differences in views regarding how to implement religious education in schools and the level of depth desired in teaching religious education in the context of the Pancasila society. One of the most vital reactions to this debate came from Aceh. At the BP KNIP meeting on 18 October 1949, Zainal Abidin Achmad, one of the BP KNIP members, delivered an "Aceh Note" expressing the objections of the Acehnese people to the decision not to include religious education as a subject in schools. Zainal Abidin Achmad stated this as containing four main points. First, religious education must be made a mandatory subject in schools. Second, religious schools must be recognized for their teaching as equivalent to Government schools. Third, religious schools must be respected, just as Government schools are. Fourth, mixing young men and women in schools must be adjusted to local religious norms and customs, especially in Sumatra (Tilaar, 1995:75).

Discussion of private schools is also an essential issue in the debate on this bill. Private schools, which have a long history in the national struggle and development of national education, are considered to have a strategic role. Therefore, the position of private schools is regulated in articles 13 and 14 of the Education Bill, which read:

- a) Article 13 (1): Every citizen has the freedom to adhere to a religion or belief, and therefore, they also have the freedom to establish and run private schools.
- b) Article 13 (2): Specific regulations regarding private schools will be regulated in law.
- c) Article 14 (1): Private schools that meet the requirements can receive subsidies from the Government.
- d) Article 14 (2): Providing subsidies to private schools will be regulated by the Minister of Education, Teaching and Culture

Furthermore, Indonesian language issues are also discussed in BP KNIP. Indonesian is considered a unifying and introductory language in the national education system. The development of the Indonesian language is significant, considering its prominent role in the national struggle and in the process of upholding independence.

There are different views in the education debate about the importance of developing regional languages. Some parties argue that it is necessary to develop regional languages to prevent their extinction. One of the proposals that emerged was the use of regional languages as the language of instruction in early elementary school classes. This aims to maintain the existence and preservation of regional languages amidst the development of the national language, namely Indonesian.

During Mangunsarkoro's reign, this draft law was submitted to the Government for ratification. After several improvements and refinements by the Central Indonesian National Committee Working Body (BP KNIP), the draft law was finally formalized as the Basic Law on Education and Teaching by the Acting President, Assaat. A.G. Pringgodigdo, as Minister of Justice, promulgated the draft as the Basic Law on Education and Teaching No. 4 of 1950 on April 5, 1950.

After the promulgation of this law, it applies in the territory of the Republic of Indonesia as part of the United Republic of Indonesia (RIS). The establishment of the Basic Law on Education and Teaching No. 4 1950 was a significant achievement for the world of education in Indonesia, which was facing a struggle against the Dutch at that time. With this law, Indonesia has clear guidelines for implementing national education based on the needs of the people.

c. Indonesian Government Policy in the field of Islamic Education

After independence, Islamic education in Indonesia was not immediately included in the national education system. This is caused by the existence of a dualism pattern, a legacy of colonial rule that remains firmly embedded in the world of education. This dualism refers to two different educational systems, namely:

- a) Secular general education system: This system, which was inherited from the Dutch colonial era, is part of formal, national, and secular education.
- b) Islamic education system: This system developed in Islamic societies and has two main characteristics: an isolative-traditional style that is often separated from external influences and a synthetic style that tries to combine religious values with modernity.

In 1950, there was an essential moment in the history of Indonesian education when President Soekarno founded two large higher education institutions, namely:

- a) Gadjah Mada University (UGM), which represents the nationalist group.
- b) State Islamic Religious College (PTAIN) in Yogyakarta was founded to meet the higher education needs of Muslims.

This step reflects an effort to bridge the gap between secular education and religious education, even though the two still operate with separate paradigms in many aspects.

After implementing the National Education System Law (Sisdiknas) in Indonesia, many recognized the existence of Islamic Boarding Schools. This is mainly driven by the concept of "Faith and Taqwa," which is included in the general goals of national education and the obligation to teach religious education at all types and levels. With the emphasis on the values of faith and piety, religious education has gained a more significant position in the national education system.

As a form of implementation of this law, several Government regulations were issued that regulate education, including education in Islamic madrasahs. One of the essential regulations is Government Regulation Number 55 of 2007 concerning Religion and Religious Education. This regulation emphasizes that religious education must provide knowledge and shape students' attitudes, personalities, and skills in practicing their religious teachings. This regulation also stipulates that religious education must be taught in all pathways, levels, and types of education. Apart from that, religious education also prepares students to become experts in religious knowledge

and be able to practice their religious teachings in everyday life. This shows the integration of religious education into the national education system more comprehensively, providing a solid basis for the sustainability of religious education in Indonesia.

Islamic religious education in Indonesia has various forms, including Islamic education and boarding schools. This diniyah education can be carried out through formal, non-formal, or informal channels, focusing on teaching the Islamic religion. Non-formal diniyah education can be held in various forms, such as Book Recitation, Taklim Assembly, Al-Quran Education, Diniyah Takmiliah, and other similar forms. This non-formal diniyah education can also take the form of an educational unit, and its implementation must obtain permission from the Regency/City Ministry of Religion after fulfilling the specified requirements. Diniyah Takmiliah aims to complement the Islamic religious education that students have received at formal levels such as SD/MI, SMP/MTs, SMA/MA, SMK/MAK, or higher education.

In the National Education System Law Number 20 of 2003, Article 30, paragraphs 1, 2, 3, and 4 explains that religious education will be carried out by the Government and community groups of religious adherents; apart from that, religious education aims to prepare students to become people who understand and internalize the values of their spiritual teachings. This religious education can be carried out in formal, non-formal, and informal education, as

well as in Islamic education, Islamic boarding school, pasraman, and so on.

Apart from that, the Government Regulation of the Republic of Indonesia is also regulated in Number 55 of 2007 concerning Religion and Religious Education Article 1 reads:

- a) Diniyah education is Islamic religious education that is carried out at all levels.
- b) Islamic boarding schools or Islamic boarding schools are community-based Islamic religious education institutions that provide Islamic education integrated with other types of education.

d. Position Of Islamic Religious Education

The first legal regulations governing religious education in public schools in Indonesia were included in the 1950 Education Law No. 4 and Education Law of 1954 No. 20. In 1950, this law only applied to the United Republic of Indonesia (RIS) in Yogyakarta. This law formally recognizes the importance of religious education in the national education system. This arrangement aims to make religious education an integral part of the public school curriculum so that the values of faith and piety can be taught at various levels of education, both in public and private schools. The ratification of this law demonstrated the commitment of the Indonesian Government at that time to maintain a balance between general education and religious education while also providing space for religious education amidst the secular education system inherited from the colonial period.

Previously, there was a joint decree between the PKK Department and the Ministry of Religion, which was issued on 20 January 1951. This decree emphasized that:

- a) Religious education is provided starting in grade IV at the People's School for 2 hours per week. In particular environments, religious education can start from grade 1, and lesson hours may be increased as needed. However, note that the quality of knowledge generally should be maintained compared to other schools where religious education is given from grade IV.
- b) Religious education is provided for 2 hours a week in junior and senior secondary schools (general and vocational).
- c) Religious education is given to 10 students in one class, and they obtain permission from their parents and guardians.
- d) The appointment of religious teachers, religious education costs, and religious education materials are borne by the Department of Religion.

During the Old Order period, the Indonesian people experienced various events in the world of education. In 1960, the MPRS (Provisional People's Consultative Assembly) session indeed had an important role in determining state policy, including in matters of religious education. In the early days of the New Order, there were significant changes in university religious education policies.

Previously, religious education at public universities was organized by giving students the freedom to choose whether they wanted to take religious courses. However, in 1967, under the

New Order Government led by President Soeharto, this policy was changed. Religious education at public universities was then mandatory for all students, and this course became part of the academic assessment system. This change reflects the New Order Government's efforts to strengthen the nation's religious and moral identity through formal education.

e. Early Education and Islamic Boarding Schools

Islamic boarding schools have played an important role in Indonesian education and struggle history, even before this country became independent. During colonialism, Islamic boarding schools became centers of religious education and gave birth to national figures who played an essential role in the independence movement, such as KH. Hasyim Asy'ari and KH. Ahmad Dahlan, and KH. Zaenal Mustofa. These figures are known for their religious leadership and role in mobilizing the people against the invaders.

Islamic boarding schools at that time significantly contributed to the nation's struggle. Simple in form and facilities, Islamic boarding schools can still produce strong leaders. If analyzed further, one of the reasons why Islamic boarding schools can make significant figures is because of the Kiai figure as the leader of the Islamic boarding school. Kiai is respected not only by the students but also by the surrounding community. The influence and charisma of a kiai are so significant that many people believe that what the kiai says is Divine truth, or revelation from God,

which contains high spiritual and moral values.

Kiai not only act as teachers or educators but also as spiritual leaders who can inspire and motivate people to fight for truth and freedom. Therefore, Islamic boarding schools function as a place for the formation of character, discipline, and a strong fighting spirit, which ultimately contributed to the formation of the Republic of Indonesia.

In the post-independence period, Islamic boarding schools faced ups and downs in carrying out their mission to produce a generation of Muslims who were competent in religion (Tamaqua Hidden). One of the periods that stands out is the transition period between 1950-1965, where Islamic boarding schools experienced a phase of stagnation. In this period, the kiai—who had previously been spiritual figures and social leaders in the Islamic boarding school community and broader society—were involved in practical political affairs. One of the leading indicators of Kiai's involvement in practical politics is the emergence of political parties with Islamic nuances in the first elections in 1955. One of the prominent political parties was the Nahdlatul Ulama Political Party (NU), which was considered to represent the world of Islamic boarding schools, mainly because most of the party administrators This is Kiai who owned an Islamic boarding school.

After going through a long process, namely a debate between the Minister of Education and scientific figures, the fundamental Law on Education and Teaching was produced,

containing the things that underlie Indonesian education and teaching which shows education that is harmonized and needed by the people, namely national education. Education of a national nature is the ideal of the Indonesian people after the previous education administration, which used the form of education administration during the Japanese occupation. The policies emerged regarding madrasas and Islamic Educational Institutions such as Islamic Boarding Schools and Diniyah.

Conclusion

1. Ki Hajar Dewantara's view reflects a broad and profound vision of national education. Education and teaching must be based on national religion and culture, but remain open to accepting elements from foreign cultures as long as they are selected and adapted to Indonesian cultural values. This shows an open but cautious attitude towards external influences in the educational context. Indonesian is proposed as the language of instruction that must be taught at all levels of education, from public schools to universities. This is an attempt to unite the nation through language. However, to maintain the richness of regional languages, the use of regional languages as the language of instruction is permitted up to grade three. Education for the people is also a primary concern, emphasizing the importance of access to education for all levels of society. The establishment of language centers

and programs to send students abroad were proposed to enrich human resources and broaden the nation's horizons.

2. After the Islamic Education and Teaching Law was passed, it emphasized the importance of education designed according to the people's needs, reflecting the ideals of the newly independent Indonesian nation. National education became the main focus, replacing the education model previously implemented during the Japanese occupation. This congress emphasized that education in Indonesia must be national, meaning that education must be based on the Indonesian people's values, needs, and goals. This includes developing character, culture, and capabilities relevant to the development of the newly formed country. Education is no longer a tool of colonialism but a means of creating an independent, sovereign, and advanced society. Education provided during the Japanese occupation focused on the needs of the colonialists, not on the progress of the Indonesian people. Therefore, with the formation of the 1950 UUPP, there was a strong desire to reform education so that it was more in line with the aspirations of the Indonesian people, making it a tool for liberation and nation-building.
3. Various policies of the Government of the Republic of Indonesia in the field of Islamic Education, as stated in Government Regulation Number 55 of 2007 concerning Religious and

Religious Education, provide knowledge and shape the attitudes, personalities, and skills of students in practicing their religious teachings, which are implemented at least through Subjects/courses at all levels and types of education can at the same time prepare students to be able to implement mastery of knowledge about religious teachings and become experts in spiritual knowledge and enforce their religious teachings.

4. The involvement of Kiai in politics at this time had a complex impact on the development of Islamic boarding schools. On the one hand, kiai remain respected leaders, but on the other hand, Islamic boarding schools as educational institutions are starting to be affected by political dynamics. Many kiai are actively involved in political parties, especially NU, which focuses on representing the interests of Nahdliyyin residents in the national political arena. However, this involvement also caused stagnation in the development of Islamic boarding school education because the kiai's attention was divided between Islamic boarding school leadership and political activities. Although participation in politics provided influence and opportunities for Kiai to fight for the interests of Muslims in Government, this also resulted in the pesantren's focus on their primary mission in religious education being somewhat reduced during this period.

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